SMITH'S REPORT

On the Holocaust Controversy

No. 159 www.Codoh.com March 2009

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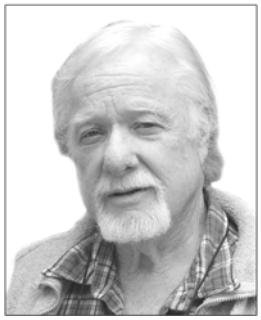


Challenging the Holocaust Taboo Since 1990

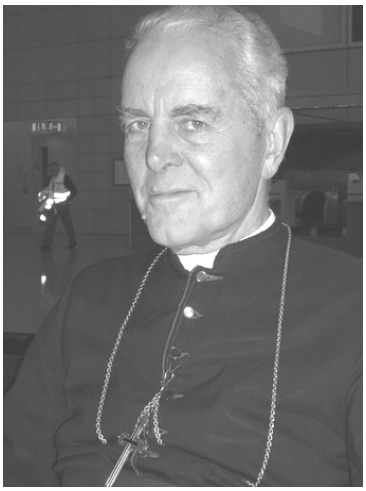
The Case of Bishop Williamson

By Richard A. Widmann

On January 24th of this year news of Pope Benedict XVI lifting a ban of excommunication on four Bishops from the Society of St. Pius X was of little interest outside of certain segments of the Catholic Church. The Bishops were ordained by Marcel Lefebvre in 1988 without the authority of the Catholic Church, ultimately resulting in the excommunication by John Paul II.

The official decree issued on January 21st read in part, "On behalf of the faculties expressly granted by the Holy Father Benedict XVI, in virtue of the current decree, I lift the censure of excommunication *latae sententiae* to Bishops Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta declared by this Congregation on July 1, 1988, while I declare null of juridical consequences, as of today, the decree released in the past."

Almost immediately this act of reconciliation within the Catholic Church became an international news sensation as it was revealed that one of the four bishops, Richard Williamson, had given an interview with Swedish television in which he questioned the orthodox Holocaust story. Williamson says in the interview, which is posted on YouTube, "It is my understanding that according to the best scientific



Bishop Williamson

estimates, 200,000 to 300,000 Jews died in National Socialist concentration camps, but none of them in homicidal gas chambers." Williamson further explained, "I believe that the historical evidence is hugely against 6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler. I believe there were no gas chambers."

Jewish groups were quick to express their outrage. The usual suspects had statements published throughout the press and the internet with a concentrated effort to pressure the Vatican to change its mind on the excommunication or at minimum to distance itself from Williamson. Rabbi David Rosen of the American Jewish Committee called the lifting of excommunication "shameful." Rabbi Marvin Hier of the Simon Wiesenthal Center in Los Angeles called the action an "astounding departure." Anti-Defamation League spokesman Abraham Foxman bellowed, "Given the centuries-old history of anti-Semitism in the church, this is a most troubling setback."

Initially the Vatican stood strong. Israel's chief rabbinate then severed ties with the Vatican. Israel's highest religious authority

sent a letter to the Pope expressing "sorrow and pain" at the papal

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LETTERS

NICK KOLLERSTROM

I felt that the article you published by Mark Weber in your last issue was deeply corrupt. It centered on certain alleged quotes from 'Goebbels' diary,' concerning the alleged German mass-extermination program of Jews. After Weber has accepted these, he finds that revisionist arguments are mere 'heartless quibbling.' He puts in a reference here to Wilhelm Stäglich, 'Auschwitz: A Judge Looks at the Evidence.' Turning to the relevant page we find that Stäglich does not accept the authenticity of these diary passages—especially that of 27.3.42 which Weber quotes. Stäglich consulted an expert on this matter and also quoted his skeptical view; he also related the fishy way in which these diary pages turned up after the war, on loose pages where the adding of text might not have been difficult. Should not Weber have told us that the source he is citing as a reference rejected the view he is propounding? Other diary quotes from Goebbels which Stäglich was more inclined to view as genuine (not quoted by Weber) expressed the view the 'Endlosung der Judenfrage,' i.e. 'final solution,' was a then-ongoing process of exporting Jews eastwards.

The originals of these diaries are kept in Stanford University library, California. If Weber is holding a title, Director of a 'Historical research' institute, then should he not have bothered to visit these, and check them out—and scrutinize the entries deemed by Stäglich to be fraudulent—before citing them as his central argument for dismissing the revisionist enterprise? Historians are people who like checking their primary sources.

ARTHUR BUTZ

I have one comment on Thomas Kues' interesting comparison of the Rudolf Vrba and Alfred Wetzler books (SR no. 158). The Wetzler book was translated into, and published in, German in 1967 (J. Lánik, "Was Dante nicht sah", Die Buchgemeinde, Vienna) and could easily have been used in the first Zündel trial. One reason that didn't happen was that the book was frankly published as a novel. Why ask a witness if any of the events described in his novel were real? I haven't seen "Escape from Hell" (2007), but I can easily believe that the Wetzler book has been upgraded to a memoir. That was what happened to Thomas Keneally's novel "Schindler's List". The Ministry of Truth moved fast when the movie came out.

I do not believe it is correct that, as Fritz Berg writes, "Germar's journal will almost certainly be revived when Germar is released". My information is that Germar will not resume any of his former publishing activities. Do not expect a white knight!

The Case of Bishop Williamson, continued from page one

decision. Finally, under what truly amounted to the pressure of international Jewry, the Vatican began to distance itself from Williamson. It issued a statement calling Williamson's comments "unacceptable." In a front-page article, the Vatican newspaper *L'Osservatore Romano* stressed that Pope Benedict XVI deplored all forms of anti-Semitism and that all Roman Catholics must do the same. The Vatican also emphasized that removing Williamson's excommunication by no means implied that the Vatican shared Williamson's views.

With this crack in the foundation, various Catholics began efforts to outdo each other in denouncing Williamson. By the end of the week, the Catholic leadership in the German city of Regensburg banned Williamson from entering its churches. Gerhard Ludwig Mueller, the Catholic bishop of Regensburg, said that Williamson would not be allowed to set foot in his cathedral or on any other church property. Next, even the Society of St. Pius X publicly dissociated itself from Williamson.

Less than a week into the firestorm, the Pope was forced to issue a statement on January 28th:

"While I renew with affection the expression of my full and unquestionable solidarity with our brothers receivers of the First Covenant, I hope that the memory of the Shoah leads mankind to reflect on the unpredictable power of evil when it conquers the heart of man. May the Shoah be for all a warning against forgetfulness, against denial or reductionism, because the violence against a single human being is violence against all. No man is an island, a famous poet wrote. The Shoah particularly teaches, both the old and the new generations, that only the tiresome path of listening and dialogue, of love

and of forgiveness leads the peoples, the cultures, and the religions of the world to the hoped-for goal of fraternity and peace in truth. May violence never again crush the dignity of man!"

Under pressure to relieve the pressure from the various Jewish groups, Williamson was forced to make a statement. His statement however fell significantly short of the full recantation that Jewish groups demanded. Essentially the statement was an apology to the pontiff for having caused "distress and problems" through his revisionist views on the Holocaust. Williamson noted that his remarks were "imprudent."

The mob essentially went wild. Fifty Catholic members of the United States Congress wrote to Benedict to express their "deep concerns." They wrote, "We do not question your reasons for revoking the excommunication of Bishop Williamson or your right to do so, but we fail to understand why the revocation was not accompanied by an emphatic public rejection of his denial of the Holocaust."

The Regensburg District Attorney Guenther Ruckdaeschel said authorities were investigating whether Williamson's remarks could be considered "inciting racial hatred," a crime in Germany, punishable by up to five years in prison.

Israel too would continue to exert its influence. The Ministry of Foreign Affairs issued a statement saying, "The reinstatement of a Holocaust denier by the Holy See offends every Jew, in Israel and around the world, and humiliates the memory of all Holocaust victims and survivors."

Enough was enough. By February 4th, the Vatican ordered Williamson to "distance himself" from his views "in an absolutely unequivocal and public manner." Williamson however still refused to recant. In an interview with *Der Spiegel*, Williamson said,

"Throughout my life, I have always sought the truth. That is why I converted to Catholicism and became a priest. And now I can only say something, the truth of which I am convinced. Because I realize that there are many honest and intelligent people who think differently, I must now review the historical evidence once again. I said the same thing in my interview with Swedish television: Historical evidence is at issue, not emotions. And if I find this evidence, I will correct myself. But that will take time."

The pressure has failed to abate. Williamson has been condemned along with the Pope's decision by Holocaust survivors, liberal Catholics, U.S. legislators, Israeli leaders, German Chancellor Angela Merkel, and Jewish writer and Nobel Prize winner Elie Wiesel.

Legal charges have now been made against Williamson in Argentina. Argentinean officials said, "We are going to make a formal legal complaint and he may face up to three years in prison."

The story of Holocaust revisionism's latest martyr has not played out fully. Chester Himes, an African American author who was no stranger to controversy, once wrote, "Martyrs are needed to create incidents. Incidents are needed to create revolutions. Revolutions are needed to create progress." The progress of Holocaust revisionism—that is, getting to the truth of what did and what did not happen to Europe's Jews during the Second World War—cannot be stopped. There is no doubt that the present is a difficult time for Holocaust revisionists, but the future for the idea that is revisionism is remarkably bright. The truth cannot be jailed.

Bishop Williamson driven from Argentina

The Argentinean government condemned Bishop Williamson's views on the Holocaust as "deeply offensive to Argentine society, the Jewish people and humanity" and he was given ten days to get out of town. On 25 February the bishop arrived at Heathrow airport in London.

Michele Renouf and others met him at the airport where she offered him legal assistance. Lady Renouf told reporters that Bishop Williamson is being treated "appallingly", and persecuted by a new religion called "Holocaustianity".

It looks like Williamson and David Irving have been in an extensive back and forth, with Irving perhaps playing a major role in advising the Bishop on how best to deal with the press on matters related to the Holocaust.

Irving first met Bishop Williamson at a garden party at Irving's house in Windsor last October, according to the *London Times*. Photographs of the bishop at the party were removed from Irving's website at the bishop's request, but the photos remain widely available on the Internet. There is nothing unusual about them, other than that they exist.

CLAPPING FOR TINKERBELL

By John Weir

Toward the end of January 2009, Bishop Williamson, a Roman Catholic clergyman associated with the Society of Saint Pius X, was quoted as saying in a television interview, "I believe that the historical evidence is strongly against—is hugely against—6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler."

This quote appeared in a January 26, 2008 CNN website news article. A response from an apparent "Jewish leader" who—according to the headline—was "outraged" got a one-word quote: "Rabbi David Rosen of the American Jewish Committee called the move by the Catholic Church [to lift the excommunication of Bishop Williamson] 'shameful.'"

That about sums up the Holocaust story and why belief in it persists long after it should have become defunct.

After the taboo was broken by Bishop Williamson, a parade of editorials and quotes professing belief in the gas chambers and six million dead Jews story appeared in the news. During the first week of February, prodded by who knows who, German Chancellor Angela Merkel, a Protestant, released a statement to the press that stated "… the Pope and the Vatican must make it unequivocally clear that there can be no denial that the Holocaust happened." The official position then is that the Holocaust is an article of faith and a litmus test for anyone who wants to be in a position of authority, whether it be in a religious or secular institution. Chancellor Merkel told Pope Benedict that she is to have veto authority over Roman Catholic staff and dogma. Not bad for someone whose country is sliding into an economic depression.

PASCAL'S WAGER

"Belief is a wise wager. Granted that faith cannot be proved, what harm will come to you if you gamble on its truth and it proves false? If you gain, you gain all; if you lose, you lose nothing. Wager, then, without hesitation, that He exists."

Belief in God is a bit different from a belief in the Holocaust. You have to wait until you die to discover your reward for belief in God. With the Holocaust you find out a lot quicker your punishment for disbelief. Along with the professions of belief in the Nazi gas chambers were calls for Bishop Williamson's renewed excommunication, and denunciation by the Pope of what he said. There can be no positions of authority for people who do not believe. Within a few days, after the bishop refused to retract his statements—only promising to review the historical evidence—he was stripped of his position as head of a seminary in Argentina.

This has been the pattern regarding anyone with a position with any institution, be it church, school, or government. Once someone has been identified as being employed by someone that can be publicly, politically pressured, the pressure starts. This indicates that the belief in the Shoah is very important for several interrelated power structures to maintain. The Shoah has certainly been called the founding myth of Israel, but it appears to be the founding myth of the modern German republic as well. American foreign policy is also heavily influenced by the Hitler paradigm, and Nazi Germany analogies are made any time the U.S. State Department wants to threaten another country.

PROFESSION OF FAITH

Group activities, like singing or marching together, have been shown to promote group cohesion. Likewise, the rapid punishment of nonconformity discourages the questioning of authority. Ritual is established to give insiders a sense of worth and security. In hierarchical structures, ritual plays a huge role in establishing who is in authority. These associations and institutions are intolerant of anything that undermines the credibility of those in control. The Holocaust myth is official. It is the state-sponsored foundation of the German Republic. In addition, it is protected like an endangered migratory bird in a growing number of countries. As a result, when someone in a position of authority questions the myth, that person is denounced quickly and forcefully to protect a stupid story that would have long ago been forgotten if it had not become an important political myth.

The ritual has been set in place. And we will see it again and again. It is reminiscent of the scene from

Peter Pan (by Scottish novelist and playwright J. M. Barrie [1860–1937]) when the *faerie*, Tinkerbell, swallows poison intended for Peter. Peter then gets the audience to demonstrate its belief in faeries by clapping in order to restore her to life. Not clapping would mean you are guilty of fatacide—the murder of a *faerie* (I just made that word up). Anytime the dying Holocaust story is questioned, we will be told we must demonstrate our belief in the story by clapping for the gas chambers.

PRAESTET FIDES SUPPLEMENTUM SENSUUM DEFECTUI ["Let faith supply what the senses cannot"]

In the world of Neuro-Linguistic Programming (NLP) a belief is an emotionally held opinion that is treated like a fact by the person who holds it. NLP is a spin-off of hypnotherapy developed around thirty years ago, but the principles upon which it is based are as old as human behavior. One of the major principles of NLP is fixing an association between an action or an object, and an emotional state. For instance, the sense of smell is strongly associated with emotions. People smell cookies baking and think pleasant thoughts about childhood. The smell is associated with memories and an emotional state. To make one of these associations is called "anchoring." It is like Pavlov's dog experiments where the dogs associated the sound of a bell ringing with being fed and would salivate when a bell was rung whether there was food present or not. People operate the same way, only people communicate with each other better than they can with animals. Therefore, much more complex anchors can be created in people.

The gas chamber story and the Holocaust myth are beliefs. They compose part of an emotionally held opinion that is treated as a fact. Many negative emotions are associated with both the story and any challenge made to it. These emotions are purposefully anchored to the story to protect it from any challenge. A great example of this technique is the single-word quote uttered by Rabbi David Rosen, the American Jewish Committee's International Director of Inter-religious Affairs: "Shameful."

Shame is now associated with any person who does not accept the gas chambers and the six million dead Jews as a fact, and for anyone who tolerates that person. This is one more layer on the taboo. With that one word, Rabbi Rosen created an anchor. Even considering listening to someone who would like to present revisionist information is now meant to create a feeling of shame.

This is not new. I loaned some of my revisionist material to a friend a few years ago and he said he felt guilty reading it. This is how the taboo is self-enforced. People are taught in school and in the media to associate strong emotional states with propaganda of all sorts. It not just with the Holocaust that this technique is used. How do you feel when you see your national flag? Why do you think it is waved on TV news? You have been trained since childhood to stand at attention and feel respect when you see the flag. The flag is there to enhance credibility. When it comes to the news media, one rule of thumb is to understand the more flags and uniforms you see, the bigger the lie you are being told.

Credibility is a major component in the success in setting an emotional anchor and establishing a belief. Bishop Williamson should know this: As a member of the clergy his business is the promulgation of his faith. This is why the first thing that is attacked by the promoters of the gas chamber nonsense is a revisionist's credibility. If there is no credibility, no new belief can be anchored. Because the recipient has been told by a source he regards as reliable not to trust revisionists, and has a strong emotional attachment to his beliefs, any information presented to the contrary is rejected.

This is how the taboo is set and enforced. There is a NLP practitioner who specializes in teaching men "speed seduction." One of the things he tells his students is the techniques he teaches works even on those women who are familiar with how they work. They do not work on every woman, however. So, even though a person understands someone is using an anchor in an attempt to manipulate feeling, an emotional state may be induced despite this awareness.

BELIEF VERSUS KNOWLEDGE

A problem with Bishop Williamson's answer to the question posed to him about a statement he made years ago is that he introduced his reply with the phrase "I believe." While I am sure Bishop Williamson has no interest in teaching mid-twentieth-century history, and has no desire to become an expert in revisionist research, if he is going to express an opinion on the topic of Nazi gas chambers at Auschwitz and the number of Jews who died as a result of a Hitler government policy, he has to tell the interviewer what he knows, and not what he believes or believes he knows.

When he says "I believe," Bishop Williamson is challenging an established set of beliefs with one of his beliefs. That sort of approach puts the Bishop, or anyone who might doubt the gas-chamber story, at a definite disadvantage. Remember, a personally held belief is treated by its holder as fact. The holder is also emotionally attached to it. Anyone hearing someone say "I believe" will view what is being expressed as an opinion. Since the hearer will understand his own belief as "fact," he assumes any contrary "opinion" or "belief" would only be expressed by someone in an inferior position, and will immediately discount anything said due to the qualitative difference between a presumed "fact" on the one hand and a mere "belief" on the other.

People who have not read enough about gas chambers to understand the subject should defer the question to someone who does. Bishop Williamson referred to the *Leuchter Report* and air photos in his reply. While the *Leuchter Report* is great and presents much necessary information, invoking it pits the credibility of sources for one opinion against the credibility of another. What the *Leuchter Report* presents is an expert opinion. At the time it was written, 1988, the Soviet Union still existed. Few people in the West had access to the Internet or Eastern Europe. It doesn't take an expert to recognize a car, even a wrecked car. Looking at a set of blueprints for a building and reading that a room is labeled "morgue" instead of "gas chamber" does not demand the expertise of an engineer. It doesn't take much research to figure out that cremators running on something other than faerie dust cannot reduce three bodies in fifteen minutes.

Revisionists have attempted, well before the publication of the *Leuchter Report*, to show that it is possible to do chemical tests to determine if cyanide was used in a room because it leaves a stable chemical residue that can be measured decades later. Those who defend the gas chamber story reply that nobody can tell by looking at a space, or chemically testing it, whether it was ever used as a gas chamber and that the only dependable source for such proof are eyewitness accounts. Revisionists want to verify or discredit the eyewitness accounts. Those that rely on those accounts for their beliefs will never accept that the stories are not, at least in a general sense, true.

It is obvious that the Holocaust is a taboo that will not be dislodged by pitting one set of sources against another set of sources. New approaches need to be tried with the knowledge of how people view beliefs and how emotions have been anchored to them.

The gas chamber story is a clumsy lie. That is not a belief. That is a fact. It is knowledge. There was constant communication between the concentration camp, its inmates, and its staff with the outside world up to its abandonment in January 1945. Packages and letters went in and out of the camp. Staff came and went. Prisoners were transferred and released from the camp. Photos were taken of activities there: both by people on the ground and Allied aircraft. As late as September 1944 inspectors for the International Red Cross visited Auschwitz.

There was nothing secret about Auschwitz and Birkenau. Every day the SS office at Auschwitz sent radio messages to Berlin headquarters giving prisoner tallies. The British intercepted and read at least some of these transmissions throughout the war. This is a fact. As late as August 1944 the British RAF called a suggested mission to bomb the Auschwitz gas chambers "fantastic." They did not mean that the suggestion was "terrific." They meant "fantastic."

The clapping for Tinkerbell had not yet begun.

Reflections on the Case of Aribert Heim

By Thomas Kues

This news just in! Efraim Zuroff and his Brave Nazi-busters have traced 94-year-old Aribert Heim, a.k.a. Dr. Death, to his secret mad scientist lair in Ciudad Totenkopf, Chile. Dr. Doom, Doc Oc and Darth Vader are suspected to hide in the same location. Meanwhile the nemesis of the X-Men, Magneto, is enjoying his retirement on the beach of Eilat, Israel, as befits a Jewish Holocaust Survivor.

Now, to get back from the world of cartoons to an even more

outlandish one: Aribert Heim, born in 1914, former camp doctor at the concentration camps Mauthausen 1941-1942, is still searched for by Israeli intelligence and eager Nazi hunters. As with Mengele, there are even trophy hunters—in this case a Jewish vigilante and compulsive liar named Danny Baz, who claims to have killed Heim without being able to display so much as a broken monocle for proof (Georgia Bigfoot anyone?).

The frantic quest to bring the geriatric Austrian to "justice" has led the daring Dr. Death bounty hunters to all sorts of exotic locations with nice beaches and tourist attractions, such as Argentina, Egypt and Spain. Naturally the recent revelation—provided by Heim's own family—of Heim's death from intestine cancer in Cairo in 1992, has not stopped the spectacle dubbed "The Last Nazi Hunt."

Last we heard of him, Efraim Zuroff, that stalwart protector of True Justice, still not convinced of the death of Dr. Death, was headed for South America. There may still be some stones left unturned in Tapiocaville and San Teodoros! It seems unthinkable to these dedicated men that Heim met the same glamour-less fate as Mengele. As related in my review of Gerald Posner's book on the omnipresent Auschwitz doctor (SR#154), Simon Wiesenthal and friends spent considerable time and resources propping up the Hollywood Mengele of *The Marathon Man* and *The Boys from Brazil* in addition to harassing Latin American generalissimos not of their liking, while the real Mengele, a tired-looking fellow with a walrus moustache, was lying dead in a grave plot registered under a false name for more than a decade.

Wiesenthal's successor Zuroff is most likely not after the embarrassment a parallel case would bring, but he apparently can't get enough of the dubious PR the "Last Nazi Hunt" brings him. According to his statements to press, he won't stop the hunt until he either finds Herr Doktor Heim alive or else a grave, a body and a DNA sample. The lack of the same kind of evidence, we may note, does not stop Mr. Zuroff and legions of his Holocaust co-religionists from believing in the death of millions of alleged Jewish genocide victims during World War II…

Mossad's incompetence, or perhaps rather unwillingness, when it came to the capture of top profile "Holocaust war criminal" Josef Mengele was apparent, not to say suspicious, as they had him cornered at least once and let him slip away (cf. Posner). One might even suspect that Israeli intelligence, or parts of it, for some reason have become reluctant to bring more Nazi war criminals to "justice" and are leaving the "hunt" to organizations like the Simon Wiesenthal Center whom they likely view as incompetent without proper backup. One can easily guess at the reasons for such a stance.

First, there is the problem of old age. Neither Israel nor its servant state Germany seems to have any scruples when it comes to demanding the extradition of geriatric alleged Nazi war criminals, as demonstrated by the continued efforts to put 88-year-old John Demjanjuk on trial. The analysts of Mossad on the other hand must realize that (a) large-scale judicial processes against 90-year-olds are not practically feasible, and (b) that the extremely advanced age of the accused will arouse sympathy in some people, and that many more will find objectionable the concept that perpetrators of one certain war crime must be hunted and brought to trial more than 60 years after the supposed events, while numerous suspects of other war crimes, real or alleged, can live openly in freedom. For example, why is it that the people who had US soldiers and civilians exposed to plutonium, radiation and dangerous drugs in the 1950s and 60s, or the perpetrators behind the Sabra and Shatila massacres in Lebanon, are not brought to justice?

Browsing Internet debate forums and news site reader comments, one notices that more and more people—most of them individuals who would not dare question the tenets of Holocaust dogma—detect the hypocrisy of the Zionist "Nazi hunters" and find it absurd that resources are spent to prosecute old men (and women) most likely on their death beds or in a state of senility. The visibility of this hypocrisy has been reinforced by the recent IDF butchery in Gaza. There are also such cases as Solomon Morel and Yitzhak Arad, suspected Soviet-Jewish killers who are given shelter by the Israeli state while old Germans and Eastern Europeans who as boys served as interpreters in anti-partisan units or as trainers of concentration camp guard dogs are stripped of citizenships and extradited to stand trial for their alleged war crimes. The hypocrisy has become too blatant.

There is another risk connected to the advanced age of the alleged war criminals, namely the possibility that, having resigned themselves to dying, they will dare to speak their hearts openly—something not necessarily wished for by the show trial prosecutor. This in turn brings us to the second reason, namely the presence of the revisionists and their scholarship. While most of the large "Nazi trials" up till the 1970s could be held with no or negligible critical ob-

servation of the proceedings, trials held today will be followed in detail, the witness testimonies will be scrutinized and the presented evidence gone through by knowledgeable skeptics.

That this scrutinizing activity is extremely marginalized or else driven underground by anti-heresy legislation does not matter as much as the fact that continued Nazi war crime trials means free fuel for Holocaust revisionism. A repeat of the Jerusalem Demjanjuk trial could only help further damage the overall credibility of "Holocaust" eyewitness testimony. It is possible that the Mossad has chosen to either let the old "criminals" be or to quietly assassinate the ones deemed a risk to Israeli interests, i.e. those who openly denied having Jewish blood on their hands (cf. former Mossad operative Gad Shimron's book on the 1965 brutal murder of Latvian SS Herbert Cukurs in Uruguay, *The Execution of the Hangman of Riga* [Vallentine Mitchell 2004], with the less than believable subtitle "The Only Execution of a Nazi War Criminal by the Mossad").

But why then do Zuroff and company keep up their "Nazi hunting" efforts? The most obvious reason is of course that they want to have their paychecks keep rolling in. In order to achieve this, they need to prop up the escaped Nazi boogey man, the idea that a vast number of monstrous Nazi butchers are still alive, either armed to the teeth on South American ranches and in Middle Eastern desert hideouts or disguised as friendly grandpas in western suburbia, supported by a well-financed secret Neo-Nazi network aiming at establishing a "Fourth Reich." As shown in Posner's book and elsewhere, this picture is based to a large degree on lies and exaggerations. In a larger context, the continued hunt for "Nazi war criminals," like other perpetuations of the "Holocaust" narrative, serves to deflect the world's attention from Israeli war crimes and Zionist-controlled American empire building.

By now the "hunters" in their search for "Holocaust perpetrators" possibly yet at large have come very close to the bottom of the barrel, but Doktor Heim, despite being absent in much of the previous Holocaust literature (he lived openly under his own name in West Germany until 1962), is quite a find. Medical doctors especially make good monsters. Most people lack much experience of military personnel, not to say concentration camp guards.

On the other hand fear of doctors is quite widespread. The astounding power of the physician to heal wounds and cure illness easily inspires the belief in a shadow side: the medical doctor as a potentially malevolent force able to inflict harm of an almost supernatural nature. Combine this with the conditioned suspension of disbelief among the general public when it comes to "Holocaust"-related matters and we get normally intelligent people who believe in stuff like Mengele's makeshift Siamese twins or his alleged experiments with dye injected into eyeballs.

With Aribert Heim we have allegations of gasoline injections, amputations of organs without anesthesia, collections of human heads etc. In short, the usual gamut of mad doctor goodies. And as always, the mass media has reported said allegations as if they were proven facts. Given that Heim probably is dead and that if in fact captured alive he is not likely to stand trial due to his advanced age, the truth about these allegations will possibly never surface.

So what's next? What will happen once the news likely reaches us that Dr. Death has been confirmed dead? Who, if anyone, will be the next target of Zuroff and his jackals? There is Alois Brunner (b. 1912), claimed to be alive in Syria but most likely dead since 13 years ago, a senile Austrian 95-year-old named Milivoj Ašner, a number of Aktion Reinhardt guards (most of them born around 1910) whose post-war fates are unknown, including the supposed constructor of the alleged Bełżec gas chambers, Lorenz Hackenholt, reportedly seen alive in the late 1940s.

If Hackenholt, known to have been a heavy drinker, is still alive today, he would be 94 years old. In true Nazi Hunter fashion, exterminationist Michael Tregenza in an online article ("The 'Disappearance' of SS-Hauptscharfuhrer Lorenz Hackenholt") strongly implies that certain German judicial authorities ("Fourth Reich" elements?) are covering up Hackenholt's escape trail; but as I have shown in an article for CODOH ("Bełżec – The dubious claims of Michael Tregenza"), this researcher is willing to believe any outrageous thing in support of his Shoah delusion.

Everything seems to indicate that the SWC pursuit of Aribert Heim, "The Last Nazi Hunt," will end in a fiasco. Time is slowly but surely running out for the orthodox "Holocaust" narrative, and the "Nazi Hunters" are likely to be the first buried by the tidal wave of inevitable change.

The Jewish Myth of the Holocaust and the USAian Myth of the Good War

By Patrick S. McNally

Since Mark Weber has developed the idea that a generic form of Jewish Power exists and functions essentially independently of the Holocaust Industry, I think it helps to draw a comparison and contrast with Iraq and the war there.

There is certainly much which could be pointed to as evidence of the role of the Israel Lobby in the Iraq war. So if Weber's paradigm is correct, then it would be fair to expect that the public response to the Iraq war should be very similar to the way most people view the war against Hitler. In fact, no war in US history has so swiftly brought forth large-scale anti-war protests as did the Iraq war. Protests had begun to spread across the USA in the fall of 2002 before the invasion of Iraq had even been launched.

Nothing comparable to the broad coalition of support which Roosevelt managed to put together after entering WWII can be seen in the public attitude towards the Bush administration in these last eight years. In general that's a very good development, but I think it makes a mockery of Weber's attempts to cast everything in a uniform framework which references a generic Jewish Power. The fable of the Holocaust is a myth with a life of its own and goes quite beyond the more ordinary mundane types of phenomena which John Mearsheimer & Stephen Walt and others have discussed in other contexts.

I think it helps to keep in mind the distinctions, dependencies and tensions which exist between what may be better viewed as two separate but related myths. On the one hand there is what one may properly define as the truly Jewish myth of the Holocaust. On the other hand, there is what may be better regarded as the USAian myth of the Good War and the Greatest Generation. Strictly speaking these are not identical as some authors, such as David Wyman, have even gone so far as to almost directly attack the USAian myth of the Good War for the sake of the Jewish myth of the Holocaust. Wyman has argued that the whole Western world essentially abandoned the Jews to Hitler and hence showed itself to be almost crypto-Nazi.

This is one of the major points of difference which would separate neo-conservatives from someone like Wyman. Neo-conservatives such as David Horowitz have always placed a strong emphasis on the need to appreciate the importance of the USAian myth of the Good War and not to appear to slight it in favor of the Jewish myth of the Holocaust. Neo-conservatives are, among other things, people who appreciate that the majority of USA citizens are not really going to care directly about the Jewish myth of the Holocaust except to the extent that the latter provides an argumentative basis for upholding their own USAian myth of the Good War.

In fact, for the first couple decades after WWII the majority of attempts to justify the USAian myth of the Good War made only casual reference to the Jewish myth of the Holocaust. At the time the main argument offered was that because Hitler was so aggressive the world had no choice but to resist him and so the war was a Good War.

Ironically, it was the growth of public skepticism towards motives for war around Vietnam which had the effect of moving the more properly Jewish myth of the Holocaust to the front and center. In the context of Vietnam, few people felt any motivation to want to go back and reexamine all of the purported evidence about an alleged Nazi extermination program. And yet an unavoidable fallout effect from Vietnam was that people became much more skeptical about Good War claims. It was in that context that the myth of the Holocaust started to come to the fore.

Defenders of either the Roosevelt administration specifically or of US interventionism more generally began to acknowledge that, yes, that were many complexities in the great power politics of the time, but whatever else you may say against the Roosevelt administration it was a good thing that they stopped the Holocaust. Increasingly that classical form of USAian myth of the Good War has become more and more entangled with the properly Jewish myth of the Holocaust, and I think that

shows in many cultural forms as a muddled entanglement of concepts of USAian identity with Jewish identity. Although Christian Zionism has been around for a long time, it moved very publicly to a forefront position during the 1970s in the run-up to Ronald Reagan's election in 1980. That was also the same time-frame when the Holocaust Industry exploded on the scene with an NBC series and became a very public shibboleth of USAian culture. I don't think that was just a coincidence.

Although this merging of the USAian myth of the Good War in with the Jewish myth of the Holocaust has done much to feed the Iraq war, there is simply no evidence that the Iraq war itself has built any lasting myths of its own, and there is no sign that attempts by Jewish lobbying groups to promote the aims of the Iraq war have had any success which can be compared with the way that so many USAians readily accepted the myth of the Good War against the background of economic prosperity in the 1950s.

All traditional signs are that wars are popular or not depending on the economy which follows. When the Great Depression occurred in the 1930s, it made many people feel open to revisionist views of World War One. When the Second World War was followed by a boom in the 1950s, people everywhere suddenly began to accept the idea that the war had really all been worth it after all. From Vietnam down to Iraq the trend has been that long-running wars only expose the weaknesses of the US economy, and so people are generally more skeptical today. Patterns of that type are not really determined by any form of Jewish Power, and Weber appears to be raising the latter to a mystical level by charging that it can function and has always functioned the same independently of the myth of the Holocaust.

If Weber or anyone else wishes to define a goal in broader terms beyond mere historical investigation, then I'd recommend moving away from singular focus on Jewish Power. The US began advancing to the role of global imperial interventionism immediately after conquering the last territories in the West. That need to replace the old tendency of expansion to the West in the 19th century with expansion on a global scale in the 20th century was not specifically the creation of any brand of Jewish Power. The fact that the USA rose to world power status as a result of a victory over Hitler and that this has created a dependency relationship between the USAian myth of the Good War and the Jewish myth of the Holocaust is significant and deserves to be brought to light in public understanding.

And it's certainly true that as long as this myth of the Holocaust remains bound up with such USAian mythologies, many Jewish lobbying groups will enjoy a level of power which comes from the myth and is totally out of proportion with even the monetary assets which such Jewish groups do possess. But Weber has raised such Jewish groups to a hosanna-like level which they simply do not deserve. The import of the Holocaust in USAian culture as a redemption of the myth of the Good War actually runs much deeper than can be accounted for only by focusing on Jewish Power, despite the fact that the latter has fed off of and deliberately promoted the former. Weber has apparently missed this in his focus on Jewish groups.

Mark Weber and Me:
Our Back and Forth over Two Fundamental Questions

Bradley Smith

February 01, 2009 9:03 PM

From: Bradley Smith
To: Mark Weber

Mark: I should say that as a matter of form you should answer clearly the two questions that Butz put to you via Faurisson in his article for SR 158. If we don't have that, we are missing one cornerstone of the issue. –Bradley

[Editor's Note: This first email appears to have been overlooked in the below correspondence.]
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February 02, 2009 2:57 PM

Mark Weber To: Bradley Smith

Bradley, Once again, I appreciate your offer to let me respond, in *Smith's Report* No. 159, to commentaries about my recent on-line essay that appeared in issue No. 158. -- Mark

[Full text of Weber's reply is received here with Weber's email.]
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February 02, 2009 3:52 PM

Bradley Smith To: Mark Weber

Mark: Got it. Thanks. It's rather too long but we'll see. I'm leaving for the other side shortly. I'll be at the VA until tomorrow night. Later. --B

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February 04, 2009 5:08 PM

Bradley Smith To: Mark Weber

Mark: Please point out to me your specific answers to the two questions that Butz references via Faurisson. --Bradley

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Wednesday, February 04, 2009 5:23 PM

[Omitted—duplicate of above 5:08 send.]

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February 05, 2009 11:38 AM

Mark Weber To: Bradley Smith

Bradley, Thank you for your message [referring to previous message from Smith].

In my "Clarification and Outlook" piece, sent to you on Monday, I did not respond to the two questions you mention. Indeed, and as can see for yourself, I did not respond to many points and accusations made in the critical writings published in the last issue of your newsletter. To address all the points would have absorbed more time than I can spare, and more space than you can provide.

In my response, I dealt with issues and criticisms that I think are most relevant and important. If a reader is disappointed that I failed to address this or that point, or answer this or that question, he is, of course, free to assume whatever he wishes by that.

Once again, I appreciate that, as you've assured me, you'll publish my "Clarification and Outlook" response in the next issue of *Smith's Report*.

If space is a consideration, I'd be glad to provide a shorter version for publication. Sincerely, Mark

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February 05, 2009 2:31 PM

Bradley Smith To: Mark Weber

Mark: Please reply to the two primary questions. They are the core of the issue. --B

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February 05, 2009 9:43 PM

Mark Weber To: Bradley Smith

Bradley, Thanks for your follow up message.

It's difficult for me to believe that you honestly regard those two questions, which you now want me to answer, as "the core of the issue," considering that you have never put those questions to me yourself, not even during our last telephone conversation. Moreover, those two questions were not in my Jan. 7 essay, which—as you point out in *Smith's Report* No. 158—is the foundation of this entire discussion.

The "Clarification and Outlook" piece I sent to you on Monday was written because you assured me an opportunity to respond in the pages of *Smith's Report* to the commentaries about my Jan. 7 essay, "How Relevant is Holocaust Revisionism?" In that piece, I have responded to what I regard as the most pertinent points in the wide-ranging commentaries that appeared in *Smith's Report* No. 158.

Perhaps at some later time I'll deal with those two questions. For now, though, I prefer to keep my "Clarification and Outlook" piece as it is. Mark

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February 06, 2009 7:09 PM

Bradley Smith To: Mark Weber

Mark: *Smith's Report* is a newsletter. I use it to publish stories that I find of some significance to those interested in Holocaust revisionism, interested in taking Holocaust revisionist arguments to the public, and interested in breaking out of the taboo against those arguments. It's not easy. The fact that it is not easy has not, does not, deter me from trying, or make me feel that to try is not worthwhile. No one ever told me it would be a walk in the park. But I remember writing very early on, not as a scholar but as a simple writer, that if Faurisson's arguments about the gas chambers were correct, the history of the 20th century would have to be rewritten. I am surprised at how well this innocent suggestion held up, and holds up today.

Meanwhile, in issue 158 of *Smith's Report* I published an article by Arthur Butz where he wrote that Robert Faurisson has asked you two brief questions that bear on the gas-chamber thesis:

1. Do you believe that the Germans decided on and planned a physical destruction of the European Jews? ("the specific crime")

2. Do you believe in the existence and the use by the Germans of homicidal gas chambers or gas vans? ("the specific weapons of the specific crime")

Butz wrote: "As I write this Faurisson has gotten no reply. Those two questions relate fundamentally to the historic mission of IHR and were asked of the Director of IHR by a key former associate of the IHR, under circum-

stances wherein the Director's adherence to the mission was obviously in question. Weber was ethically obligated to answer."

I agree with Butz. I believe you are ethically obligated to answer Faurisson's reasonable questions. Now, just as you decided by yourself to stop publishing books on Holocaust revisionism, decided by yourself to stop publishing the IHR Journal, I will decide when to publish and not publish any given article in *Smith's Report*.

To that point I will publish your reply to criticisms of your article "How Relevant is Holocaust Revisionism?", as I said I would, when you reply to the two questions that Robert Faurisson asked you, the two questions that Arthur Butz holds that you are ethically obligated to answer, the two questions that I published on page one of *Smith's Report*, issue 158.

For the record, I am going to make this exchange public. You have written nothing here that is crazy. You have only written that you do not want to answer two brief questions that address the core issues of Holocaust revisionism. That is your right. Just as it was your right, I suppose, to stop publishing the *Journal for Historical Review*, it is my right to not publish your article in *Smith's Report* until I find that it meets my minimal editorial standards.

--Bradley

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February 10, 2009 12:43 PM

Mark Weber To: Bradley Smith

Bradley, Thank you for your message of Feb. 6. When you published my Jan. 7 piece in *Smith's Report*, No. 158, along with several commentaries, you invited me to submit a response to the critics. You told me that you would publish my response in the next issue of your newsletter.

In your e-mail message to me of Jan. 29, you wrote: "Mark: Are you going to reply to Butz and some of the others in SR 158? The deadline for issue 159 is 10 February. If you are going to reply, about how many words do you think you'll need? I have to plan ahead a bit."

You made no mention of any condition regarding the content of my reply.

On Feb. 2 I sent you the response you had invited me to submit. Later that same day you sent me an e-mail message thanking me for it. You wrote: "Got it. Thanks. It's rather too long but we'll see."

Two days later, on **Feb. 4**, you wrote me a short message: "Mark: Please point me to where in your text you answered specifically the two questions referenced by Butz via Faurisson."

This was your first mention to me of those two questions. But even in this message you did not tell me that an answer to those two questions was any kind of precondition for publishing my response.

In a message sent to you the next day, **Feb. 5**, I wrote:

"In my 'Clarification and Outlook' piece, sent to you on Monday, I did not respond to the two questions you mention. Indeed, and as can see for yourself, I did not respond to many points and accusations made in the critical writings published in the last issue of your newsletter. To address all the points would have absorbed more time than I can spare, and more space than you can provide. In my response, I dealt with issues and criticisms that I think are most relevant and important. If a reader is disappointed that I failed to address this or that point, or answer this or that question, he is, of course, free to assume whatever he wishes by that. Once again, I appreciate that, as you've assured me, you'll publish my 'Clarification and Outlook' response in the next issue of *Smith's Report*. If space is a consideration, I'd be glad to provide a shorter version for publication."

Your response to that was a short e-mail message sent later that same day: "Please reply to the two primary questions, the two primary questions. They are the core of the issue."

In this message as well, you did not say that my reply to those two "primary questions" was any kind of condition for publishing the response you had invited.

In my reply (**also of Feb. 5**) I wrote:

"It's difficult for me to believe that you honestly regard those two questions, which you now want me to answer, as 'the core of the issue,' considering that you have never put those questions to me yourself, not even during our last telephone conversation. Moreover, those two questions were not in my Jan. 7 essay, which—as you point out in *Smith's Report* No. 158—is the foundation of this entire discussion. The 'Clarification and Outlook' piece I sent to you on Monday was written because you assured me an opportunity to respond in the pages of *Smith's Report* to the commentaries about my Jan. 7 essay, `How Relevant is Holocaust Revisionism?' In that piece, I have responded to what I regard as the most pertinent points in the wide-ranging commentaries that appeared in *Smith's Report*. No. 158. Perhaps at some later time I'll deal with those two questions. For now, though, I prefer to keep my 'Clarification and Outlook' piece as it is."

On **Feb. 6** you responded with a message in which, for the first time, you told me that an answer

by me to those "two primary" questions is a condition for publishing the submission you had invited.

You wrote: "To that point I will publish your reply to criticisms of your article 'How Relevant is Holocaust Revisionism?,' as I said I would, when you reply to the two questions that Robert Faurisson asked you, the two questions that Arthur Butz holds that you are ethically obligated to answer, the two questions that I published on page one of *Smith's Report*, issue 158."

To belatedly impose such a condition seems manifestly unfair, not merely to me, but to readers of your newsletter who may be interested in my response to critics of my Jan. 7 piece.

Moreover, you are now imposing on me a condition that you have not imposed on others whom you've invited to write for your newsletter. In your front page "introduction" in *Smith's Report* No. 158, you told readers that you had "asked a few important names at one time associated with the Institute for their reactions to Weber's article. I made no suggestion as to what any respondent might write."

I do not recall that you have ever put these two "primary questions," or any other questions, to any other contributor to your newsletter, or to any other IHR director. If you really believed that my response to those two "primary questions" is important, it's difficult to understand why you waited until Feb. 4 or Feb. 5 to mention this to me. Sincerely, Mark

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February 10, 2009 2:52 PM

Bradley Smith To: Mark Weber

Mark: You write: "If you really believed that my response to those two 'primary questions' is important, it's difficult to understand why you waited until Feb. 4 or Feb. 5 to mention this to me."

I was careless, and now I see rather innocent as well. I just took it for granted that you would answer the two questions, fundamental questions, when put to you by someone like Arthur Butz, via Robert Faurisson, and published on page one of *Smith's Report*. Again, answer the two questions. Where's the problem? Of course, I suppose you can't really say what the problem is. I can only suppose that you are concerned about [what] will be made of your answers to these two absolutely fundamental questions with regard to the unique monstrosity of the Germans. If that is indeed the case, should you not be concerned with what will be made of your disinclination to answer the two questions?

I can only guess why we are going through this exchange. My readers can only guess. Butz and Faurisson can only guess. As I say, I carelessly took it for granted that you would answer the two questions. Why would you not? Nevertheless, I was wrong. It seems to me, with regard to *Smith's Report,* that you have two options here.

One: you can answer the %*&$(#@ questions.

Two: you can let the guessing game go on.

I can only guess why you would prefer the second to the first.

--Bradley

The Campus Campaign

By Bradley Smith

AT YOUNGSTOWN STATE UNIVERSITY

Last month I reported that *The Jambar* at Youngstown State University (Ohio) was the first campus paper to publish my ad headed "A Question for the U.S. Holocaust Memorial Museum." Youngstown State is situated between Cleveland, Ohio, and Pittsburgh, Pennsylvania. There are 13,000 students on campus and 1,000 faculty.

Student editors and their advisors at *The Jambar* have acted with courage and independence in the face of strong opposition by individuals representing the Anti-Defamation League, Youngstown State's own Center for Judaic and Holocaust Studies, many students, and even the President of the university. The editors have published two sophisticated editorials on the importance of intellectual freedom in the press, as well as a number of letters-to-the-editor by myself and from students on both sides of the issue. They've done a bang-up job.

Here is a selection of what has been published in *The Jambar* and made available on campus of some 14,000 students and academics.

We will not protect bad ideas from public scrutiny.

The Jambar Editorial Board

January 29. We ran an ad last week which appears again today from a man named Bradley R. Smith of the Committee for Open Debate on the Holocaust. In it, he calls into question whether the Holocaust actually occurred.

The response from readers has been, uniformly, to ask us why we would run such an ad. They point out how offensive the ad is, especially to those who have had relatives die in the Holocaust, or survive it. They wonder why we would give voice to what many would classify as hate speech.

As a newspaper, we are in a position to control speech, or to defend it. We could easily say that since this particular ad is extreme in nature, it should be suppressed. But then, who defines extreme? If we start to suppress the voices we don't believe in, it would start with this ad, but could spill over into far less volatile areas.

If we set that precedent, perhaps future editors could take it a step further and suppress views they disagree with on issues such as abortion, global warming or taxes.

If we only allow the acceptable voices to be heard, what would happen when we disagreed with the acceptable voices?

We are an open forum. Just as Smith was able to run his ad in our pages, anyone is free to shout him down, and is welcome to do so.

We enjoy a tremendous freedom in this country. It is not a freedom not to be offended. Rather, it is a freedom to hear all voices, and have ours be heard. It is through the marketplace of ideas that bad ideas are defeated.

President Woodrow Wilson said, "I have always been among those who believed that the greatest freedom of speech was the greatest safety, because if a man is a fool the best thing to do is to encourage him to advertise the fact by speaking."

From The Judaic and Holocaust Studies Advisory Committee

Helene J. Sinnreich, Director

February 10. We were dismayed to see the content of the advertisement placed by the notorious Holocaust denier Bradley R. Smith in the Jan. 29 and Feb. 5 issues of *The Jambar*. Smith deceptively poses his anti-Semitic questions as though engaging in legitimate academic debate. However, his views, like those of other Holocaust deniers, are demonstrably false. During the Second World War, the Germans engaged in the systematic and deliberate murder of European Jewry. Gassing, shooting, intentional starvation, lethal medical experimentation and other means were employed to kill two-thirds of the Jews of Europe.

We encourage every student to take advantage of the many opportunities available to the Youngstown State University community to learn about the Holocaust and other genocides.

From Bradley R. Smith,

Founder, CODOH

February 12. *The Jambar* printed a 400-word letter by Shari Kochman, Regional Director of the Anti-Defamation League, in which she criticizes *The Jambar* for publishing an advertisement by myself titled: "A Question for the U.S. Holocaust Memorial Museum." In the ad I note that I have asked more than 2,000 American academics if they can provide, "with proof, the name of one person who was killed in a gas chamber at Auschwitz." I note that none has. And I note how the gas chamber story has been exploited to morally justify the U.S./Israeli alliance against the Palestinians. Ms. Kochman's response to the text of the ad suggests, among other things, that I promote a "view of history that is manifestly false and profoundly offensive," that the text of the ad "is fraudulent, deceptive or misleading," is "outside the bounds of decency and good taste," that it is an "attempt to promulgate anti-Semitism," that I am forwarding a "conspiracy theory claiming that Jews have perpetrated a scam of monumental proportions," implied that "Jews have manipulated the media, [and] the academic community," and—well, you probably get the idea. It's called "defamation" of character. This Regional Director of the Anti-Defamation League did not address the central question that is at the heart of the ad. It is likely that Ms. Kochman did not address the question because she cannot answer it. She cannot provide us with the name of one person, with proof, who was killed in a gas chamber at Auschwitz. I'm going to take a chance here. Is there one Holocaust scholar on the Youngstown State University campus who can provide the name, with proof, of one such person?

From David C. Sweet, President Youngstown State University

February 17. The recent publication in *The Jambar* of an advertisement paid for by Bradley R. Smith of the Committee for Open

Debate on the Holocaust has spurred discussion, debate, controversy and concern. In response, The Jambar editorial board published a thoughtful editorial that stated, "As a newspaper, we are in a position to control speech or defend it. We could easily say that since this particular ad is extreme in nature, it should be suppressed. But then who defines extreme?"

Prior to this issue emerging in *The Jambar*, I was not familiar with Mr. Smith's organization or his views. Spending some time on the Web quickly identified his goal in running these ads. In my search, I was struck by a statement, by John Silber, who was president of Boston University in 2000 when their student newspaper ran a similar ad. Silber stated in part in his open letter to colleges and universities, *"Anyone who cares about the truth is under the obligation to think twice before offering a platform to those who systematically lie by denying the Holocaust. Those lies are at the heart of the advertisement submitted by Mr. Smith. The advertisement begins by misunderstanding the idea of the university. It is not merely to promote intellectual freedom, but also to promote intellectual responsibility in the pursuit of truth. It is contrary to the ideal of the university to promote deliberate lies."*

I wholeheartedly agree with Silber's comments. It is one thing to

President David C. Sweet

publish strong and divergent opinions on issues such as abortion, global warming or taxes, as your editorial points out. It is another to perpetuate a lie in denying a historical fact. My wife and I had the rare opportunity to go to the movies earlier this month, and we saw the Academy Award-nominated film, "The Reader." The film revolves around the trial in the 1960s of a Nazi prison camp guard and the debate in a seminar of German law school students assigned by their professor, a Holocaust survivor, to observe the trial. The students are divided as they come to grips with the evil acts of an older generation of Germans. The law professor used the trial as a teaching moment.

At YSU, we are fortunate to have the Center for Judaic and Holocaust Studies that has a long tradition of Holocaust education. Here is my suggestion: I encourage the editors of *The Jambar* to join with our Center for Judaic and Holocaust Studies to sponsor a forum exploring the range of issues covered in your editorial, as the concept of "promoting intellectual responsibility" while protecting freedom of speech..

IN THE WASHINGTON JEWISH WEEK

On 18 February *The Washington Jewish Week* published an article on the Campus Campaign written by staff reporter Adam Kredo. It is titled “Denying the denier. Local college papers say 'No' to ad challenging the Holocaust.” Kredo and I had spent several days in a back and forth via email. I found him professional and a decent guy to work with. The article is interesting in that it provides a little background re three student newspapers that refused my ad, as well as the deputy national director of the Anti-Defamation League, and Dr. Paul Shapiro of the USHMM. People who, I imagine, would never talk to me.

Mr. Kredo quotes me: "It's my view that the academic class is responsible for allowing the [mainstream] press to thoughtlessly use the vocabulary of what I call the Holocaust Marketing Industry to forward the taboo that protects the story from routine critical examination. On campus, my ads speak to those professors and to students who may not yet be entirely cowed by their professors." Fair enough. Then he gives us some information that I did not have.

George Mason University. Nicole Ocran is the editor in chief of *The Broadside*, at GMU. Kredo writes: “When *The Broadside's* advertising department delivered to Ocran a copy of that ad for review, the 20-year-old recalled thinking, ‘It didn't sit well with me; it would have been just a lot more trouble than it's worth [….] it wouldn't have been worth any of the trouble of backlash that would have been caused by it.’"

Ms. Ocran did not respond to inquiries from me. So this was news. I think her case is the case with many who work in journal-

ism, on or off campus. They are made impotent via shame—the Tinkerbell syndrome as John Weir has it—and/or no professional ideals.

University of Maryland. I had provided Kredo with a copy of the brief correspondence with *The Diamondback* as demonstrating one kind of typical exchange I might have.

"Last week, Smith sent an e-mail to the paper's advertising department, pitching his ad. In turn, he received this pithy response: 'Thank you for your interest in the Diamondback, however we will be unable to place your ad in our publication due the sensitive nature of the content,' wrote the paper's advertising manager."

The advertising staff at the UM *Diamondback* refused to comment on the matter, terming it "private."

The Anti-Defamation League. "Kenneth Jacobson, the ADL's deputy national director, called Smith's method of partial denial particularly 'dangerous,' saying

Ken Jacobson

the new campaign is a false attempt to posit Holocaust denial as a matter of free speech. [Smith] 'is a Holocaust denier of the first order who, more than anyone, tries to promote it particularly through the campuses,' [….] 'He plays on them as if the First Amendment demands that one put in an ad or accept an ad that is full of lies and is completely a hoax,' Jacobson said. 'People say, Oh, I don't want to be denying free speech, when free speech is not truly at stake.'"

Mr. Kredo did not ask Kenneth Jacobson where the lies lie (have I made a pun here?) in my ad, or where the hoax is.

The United States Holocaust Memorial Museum. As all the big fish in this story reply, or avoid any real reply, so we have it here with the director of the Center for Advanced Holocaust Studies at the US Holocaust Museum, Dr. Paul Shapiro. Shapiro told Kredo that he "does not intend to respond to Smith's inquiry. Deniers are not looking for the truth, they are seeking to deny," Shapiro said. "There hasn't been a crime in history as well documented as the Holocaust. The proof is here [at the USHMM] for those people who want to know." Dr. Shapiro was not questioned about his "proof."

The story at Youngstown State is still developing. It is a core example of what we can do. Beginning with a small advertisement and a brave and sophisticated editorial staff, we worked our way up through the Youngstown food chain to the president of the university. And as I noted above, the story is still developing.

A second story is off the ground at Temple U, and there will be stories working at three more campuses by the time you have this to hand.

I have a new hire, Roberto Hernandez. He is taking over much of the email and telephone communication with campus advertising and editorial staffs. I thought I could take care of it myself. Not a chance. Now that Hernandez is here, everything has picked up speed. He is very good on the telephone, which is a key part of the work. He puts a good face on that part of the work.

Again, I want to thank those of you who have contributed to the Campus Campaign. I have spent some of the funds on updating our two computers, on continuing to create our email lists, and now a new hire. We are just getting started. I have not let the work with UNESCO go. It is all part of the same work: the universities, the United Nations, and the press.

We can do this. We are doing it. Please stay with me here. You are the guys.

Bradley

Smith's Report

is published by

Committee for Open Debate On the Holocaust

Bradley R. Smith, Founder

For your contribution of $39

You will receive 12 issues of *Smith's Report*.

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Letters and Donations to:

Bradley R. Smith
Post Office Box 439016
San Ysidro, CA 92143

Desk: 209 682 5327

Cell: 619 203 3151

Email:

bsmith@prodigy.net.mx

bradley1930@yahoo.com